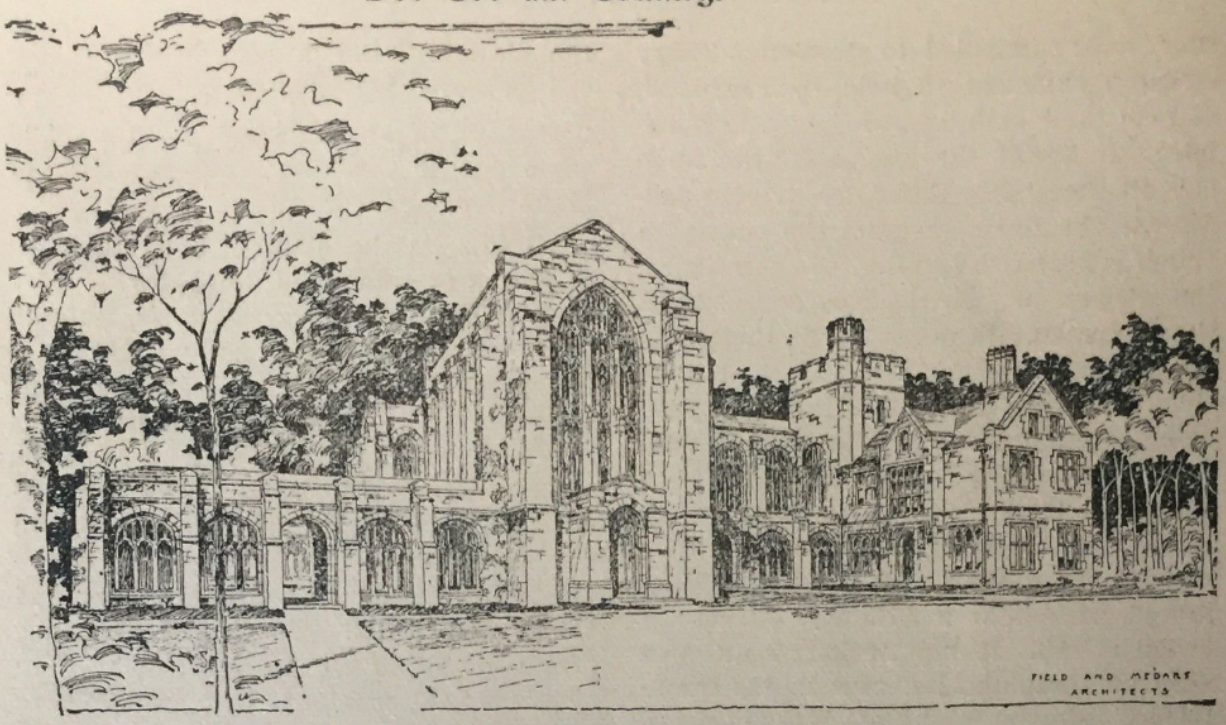
"For God and Country."



Cloister of the Colonies. Washington Memorial Chapel. Patriots' Hall. Tower and Rectory.

"No spot on earth—not the plains of Marathon, nor the passes of Sempach, nor the place of the Bastile, nor the dykes of Holland, nor the moors of England—is so sacred in the history of the struggle for human liberty as Valley Forge."

—CYRUS TOWNSEND BRADY.

The Washington Chapel Chronicle

Valley Forge.

A RECORD OF RELIGION AND PATRIOTISM.

PUBLISHED MONTHLY BY THE WASHINGTON CHAPEL GUILD.

MISS EMMA W. CRAWFORD, Editor. MRS. ROBERT WOOD, Business Manager

25 Cents a Year; Single Copies 3 Cents.

Entered as second-class matter, April 22, 1908, at the post office at Valley Forge, Pa., under act of March 3, 1879.

VOL. III. APRIL 15, 1910 NO. 1

The Citizen Soldier.

BY REV. HENRY MARTYN MEDARY,
Rector of the George W. South Memorial Church of the Advocate, Phila.

The Sermon preached at the Service on Washington's Birthday.

Joel 3 : 10.—"Beat your plowshares into swords."

Micah 4 : 3.—"They shall beat their swords into plowshares."

When we look at the history of the Hebrew people, we can distinguish two different estates or conditions prior to the days of the captivity. The first we might call the age of the struggle for supremacy. It made a great many unusual demands upon a rather quiet tribe of herdsmen. In the people had been awakened the thought of destiny, with its enthusiasm and aspiration. And in the search for that destiny they were brought into conflict with other peoples who disputed their claims.

The journey through the Arabian peninsula meant constant warfare. Tribe after tribe opposed the progress of the Israelites, so that, in their onward march

they were compelled to develop military strength sufficient to hold their ground, and cut their path toward the land of promise. It meant the use of all the force and all the ability that the tribes possessed; the force, to repel the enemy in actual conflict; the ability, the knowledge, the wisdom to plan the fray and conduct the campaign. In other words, these people had to summon into use all the talents they possessed, and which they had been using in the ordinary affairs of life, to aid them in attaining the goal that had been set before them.

Nor did this struggle cease when they crossed the Jordan into the "land that flowed with milk and honey." There it began afresh. It was no longer an open fight on the plain, but now it was transformed into the taking of walled cities. The Hebrews had come in contact with a civilization that had usurped the land of promise. They had to capture Jericho and Jerusalem, and other fortified places, before they could think of themselves as the masters of their inheritance.

And this required more force and more acumen than the former sort of conquest. But the people managed to use to the best advantage their native ability, and in time they went in and possessed that good land that had been promised to their forefathers, to Abraham, to Isaac, and to Jacob.

But then what happened? Did they continue to be a warlike nation, a military power, thirsting for worlds to conquer? Not at all. They settled down in their new land, and became an industrious people. They beat their "swords into plowshares"; they turned the strength and power that had found its expression in battle, into the ability to till the ground, and develop the land. And so we see both these sayings of the prophets fulfilled long before the prophets who uttered them lived.

But in the days of the prophets it was quite the same. When danger threatened there was the call to arms, to leave the plow and the pruning-hook and put the strength that used them into the manipulation of swords and spears. And when danger was over, the pursuits of peace were again taken up.

All this, in the history of Israel, reminds us of what men do to-day. If we look at some of the great powers of the world at present, we find them maintaining great standing armies at enormous expense. The military profession is developed unduly. The soldier becomes a class among the people. He is unfitted for other things; he is a drain upon the resources of the nation; and, worse than all else, he is often restless and thirsty for conflict. He has been trained "from his youth up" to fight; why then should we expect him to love peace. There is a constant uneasiness among such powers for fear something will occur to precipitate a conflict.

On the other hand we see our own beloved nation, whose policy has always been to frown upon the development of a great standing army. When the early settlers were disturbed by the hostile Indians, they left their farms and shops, and plunged into wars of defense; and again they returned to the pursuit of industry.

When the struggle for independence first began, the sturdy farmers of New England took down their guns and ran to the defense of their cause. They fought from Concord Bridge to Yorktown; they endured hardship; they suffered on these hills at Valley Forge; they brought honor upon the flag of a new nation; they made effective the Declaration of Independence. And then—then, what did they do? They went back to their homes and their firesides; they put their strength into the development of the arts of peace.

And so, later, when a great civil strife rent the new nation, the men of the land laid down their tools and their pens, and decided the issue by force of arms. Then

they took their renewed strength back into civil life.

And what does all this mean? It means a citizen-soldiery. It means that the healthy nation is the one where the best men, the strong men, are engaged in their natural occupation, working out their talents, putting their entire selves into their occupation, and accomplishing something for themselves and for their people. What does the professional soldier accomplish? Very little except in the unfortunate event of war. He finds no opportunity in normal times to do what he has been trained to do. But not so with the vigorous citizen; he has his avocation. And when the time comes for action, he is there to put all his vigor and his enthusiasm into the defense of his home, and of his business, and of all those institutions that make his life what it is. And when he has done his duty, he goes back again to take up the thread of life where he broke it, and to put into his work or profession the additional power that has been gained by military service.

And as we look at these two distinct methods, we can scarcely refrain from bringing before our eyes two men, who embody these opposite principles.

One of them is Napoleon, the genius of war. With him it was war for the sake of war. He thirsted for power; he cared little for the cost, as long as he gained his end. His wars were not for defense, but for the gratification of personal ambition. He left a trail of blood across the map of Europe. He was a fighter by profession; he stood for the idea of militarism.

The other man, of the same period of the world's history, is the hero of this spot, George Washington. We see him as one of the first citizens of his colony, in his home at Mount Vernon. His estate was a centre of industry; he was devoted to the development of his land; he was interested in the problems of his people; he was a typical robust citizen.

When the cry came "To Arms," he beat his plowshare into a sword; he led his fellow-citizens through gloom to victory; he made possible a new nation. And then, when the struggle was over, he went back to his home on the banks of the Potomac, to wait until he should be called into civil office, there to lead his people in the upbuilding of a great nation.

Which type shall we choose? Shall we not do our duty faithfully in that state of life unto which it has pleased God to call us; always ready to stand forth for the defense of right, and always anxious to return to the way of peace? Such a policy enables men to do their best for themsedves and for their nation's flag.

Let us always be ready to hear the call of the prophet to rise and fight for the right; but let us never cultivate the thirst for blood or for the fray, but heed the voice of that other wise prophet, when the cause has been won, and "beat our swords into plowshares, and our spears into pruning-hooks."

The Washington Memorial Library.

The Washington Memorial Library continues to grow. Unfortunately we have not the space in this issue to enumerate the gifts. Our collection of Authors' Presentation Copies is already a notable one. Within the last few weeks we have received contributions for it from such writers as Dr. Van Dyke, Dr. Furness, Woodrow Wilson, Clinton Scollard, Margaret Deland, Kate Douglas Wiggin, Hamilton Mabie, Lyman Abbott, Cyrus Townsend Brady, "Mark Twain," Albert Bushnell Hart and Captain Mahan. In a future number of the Chronicle we will give an account of these gifts in honor of "Washington, the Book Lover," for they form an important chapter in the history of this great Valley Forge memorial.

The gifts we are receiving make us feel more keenly the need for more room. Sooner or later we must have a library building, and it is now proposed to plan for the erection of a library on that part of the original plan set aside for a rec-

tory. This will commend itself, we feel sure, and will make a group of the deepest interest—the Cloister of the Colonies, the Washington Memorial Chapel, the Patriots' Hall, with its Porch of the Allies, and then the Washington Memorial Library. America does not possess another group of buildings of such significance.

We are glad to present to our readers a copy of the library book plate. This is Washington's book plate, often erroneously published as his arms, with the words "Washington Memorial Chapel, Valley Forge," added. The longer form includes, "Presented by," with a space for the donor's name.

Washington
Memorial Library

Valley Forge

Presented by

The augmented choir was greatly enjoyed by those fortunate enough to attend services at the Chapel on February 27th, with Mr. Yerkes presiding at the organ, and a well-rendered duet.

Pews of the Patriots.

As it was announced on Easter Day, Mr. William Henry Pearson, of Boston, has given the Presidents' Pew, the last of the Pews of the Patriots. On account of the exceptional honor involved in such a gift the price placed upon this pew was five hundred dollars, through which its endowment will exceed that of the other pews.

Mrs. S. S. Zulich and Miss Elizabeth Swift will give the screen to be set in front of the Shippen Pew which they gave with their brothers. This is a most generous gift, for the elaborate character of the screen makes it most costly. Its rich symbolism will make it one of the most interesting works in the country, and it will be a notable addition to the Chapel furnishing.

Pew No. 23 is in honor of Dr. James Hutchinson, the Surgeon General of Pennsylvania. It is given by the family and bears the following inscriptions:

James Hutchinson
1752-1793
Surgeon General
of Pennsylvania

January 1, 1910

The Navy Pew, the gift of Liberty Bell Chapter, Daughters of the Revolution, will be dedicated on the 13th of May, on the occasion of the visit of the National Society.

Presentation of Memorial Door and Pew.

Colonial Chapter and Liberty Bell Chapter, Pennsylvania Society, Daughters of the Revolution, have issued invitations to the Washington Memorial Chapel on Friday morning, May 13th, at 11 o'clock, for the presentation of the Memorial Door and Navy Pew.

The program has not been announced, but it is understood that the Rev. Mr. Burk is to receive these handsome gifts on behalf of the Chapel.

Washington Memorial Chapel,
Valley Forge, Pa.

THE REV. W. HERBERT BURK
MINISTER IN CHARGE,
ALL SAINTS RECTORY, NORRISTOWN.
THE REV. FRANCIS T. H. FINN
ASSISTANT,
PORT KENNEDY.

Mr. Frank Quigg, Treasurer,
Port Kennedy, Pa.
Mr. Leslie Jefferis,
Treasurer of the Building Fund,
Bridgeport, Pa.
William Rumford, Sexton.

Sundays.

2.30 P. M. Sunday School and Bible Classes.
3.45 P. M. Service and Sermon.
Second Sunday of the month, 10.30 A. M. Service, Sermon and Holy Communion.

Stewart Fund Hall

Sundays.

10.00 A. M. Sunday School and Bible Classes.
11.00 A. M. Service and Sermon.

Calendar.

APRIL.

16. Opening of the tea room.
17. Third Sunday after Easter.
24. Fourth Sunday after Easter.
25. St. Mark's Day.
10 a. m. Holy Communion.

MAY.

1. St. Philip and St. James's Day.
Fifth Sunday after Easter.
4. Meeting of the Guild at the Chapel.
5. Ascension Day.
10 a. m. Service, sermon and Holy Communion.
8. Sunday after the Ascension.
13. 11 a. m.. Presentation of Memorial Door and Navy Pew.

Independence.

On Easter Monday a committe was appointed to take such steps as would result in the transfer of the property of the mission from the Vestry of All Saints' Church, Norristown, which now holds title through three trustees, to a duly constituted authority of the Chapel congregation. This committee consists of Messrs. Leslie Jefferis, Frank Quigg, Nathan M. Hughes, Clay Walker and John Warriner.

This committe will report to a meeting of the congregation to be held at some future date. While nothing can be stated definitely at this time, it is probable that the report of the committee will show that the time has come when the congregation should become a parish. Under the fostering care of All Saints' Church and the Convocation of Norristown the growth in numbers and strength has been rapid. Nowhere is this more strikingly presented than in the Sunday Schools, whose membership is larger than that of 29 missions in the Diocese, and 48 parishes.

The regular meeting of the Guild was held at Mrs. Charles Walker's on Wednesday, April 6th. Twelve members and two guests were present. After the reading of reports the Birthday Box was opened and was found to contain $6.73, a welcome addition to the treasury. It was with great regret that the Guild received the resignation of its Vice-President, Mrs. Leslie Jefferis, and all sincerely hope that she may soon be well enough to again be one of our number. The chief business before the meeting was the completion of the plans for the opening of the Tea Room. It was decided to open it on Saturday, April 16th and continue each Saturday afternoon during the Summer and early Fall with three members of the Senior guild assisted by the Junior in charge each week. After adjourning, refreshments were served by the hostess. The next meeting of the Guild will be held in the Parish Building, May 4th.

Confirmation.

The instructions in preparation for Confirmation have been begun by the clergy of the Mission, who will be glad to confer with anyone on this important rite. It is hoped that this will be one of the largest classes in our history. Among those who attend the services at the Chapel are some who have not identified themselves with the work of the Church of Christ, and to these an urgent appeal is addressed to take their stand on the side of God and righteousness. The world needs active service, not indifference. Surely this is the lesson of Valley Forge, and it should be a call to all who feel its spirit.

The evening of May 25th has been appointed as the time for the Bishop's visitation. More detailed information in regard to the service will be given in our next issue.

The annual meeting of the Women's Auxiliary to the Convocation of Norristown will be held at the Church of Our Saviour, Jenkintown, on Thursday, April 28th. A most cordial invitation is extended to all members of the Auxiliary and it is hoped that as many as possible will attend.

The Easter celebration at the Chapel was both beautiful and impressive; on the altar were the lovely and graceful Easter lilies, banked with magnificent palms, and the music of the augmented choir was excellent. As usual the afternoon service was for the children and every member of the Sunday school carried home his Easter plant, first holding it aloft until the chapel looked like a fairy home.

The Mission Study Class has been meeting regularly at Mrs. Walker's with an average attendance of six or seven. It is a matter of regret that more of the women of the Chapel have not taken advantage of this opportunity of interesting and helpful study of God's work in other lands. Those who have attended the course not only feel that they understand more fully their obligations to God's distant fields but that it has also stimulated their missionary spirit to continue patient and persevering in their home work for Him at Valley Forge. Miss Mary M. Hibbs has taught the class.

THE PATRIOTS' HALL.

THE FOUNDERS.

Ina Julietta Beach, New Milford, Conn.	$1 00
Mrs. John E. Dix, East Orange, N. J.	1 00
Ella A. Wagner, Norristown, Pa..	1 00
L. R. Atkins, Chicago, Ill.	1 00
	$4 00
Previously reported	751 00
	$755 00

Have you renewed your subscription ?

The object of this little paper is to inform patriotic and loyal Americans that here, at Valley Forge, we are trying to erect a fitting memorial to a faithful Churchman—the greatest of Americans, and we ask you, therefore, to help us by renewing your own subscription and to further the work by securing new subscribers from among your friends. You cannot lend your aid to a more worthy cause. As a business proposition you realize that it must have support and backing. This is a trying and transitional period in the growth of the Chapel and we appeal to you to uphold and strengthen our hands. Is this an unreasonable request? Time will prove the truth of the adage: "Nothing succeeds like success." We ask our readers to make "success" and the "Washington Chapel Chronicle" synonymous.

History of the Valley Forge.

BY HENRY WOODMAN.

From Norristown Herald, July 3, 1850, Bucks County Intelligencer.

LETTER V.

At the conclusion of my last letter, our travelers were about resuming their homeward journey.

When ready to leave the Falls of Schuylkill, the day was far spent, and they had proceeded but a little way when night overtook them, and it commenced raining.

Proceeding up the Ridge road—not being able to cross the river, they concluded to continue on to Archibald Thomson's, about a mile above where Norristown now stands. At that time there was no town there; the only house on the present site of the town, was that of John Bull, who owned the greater part of the land on which Norristown is now built. This house was near Stony Creek bridge, in the upper end of the town; the next house below was immediately opposite the old Swedes Ford, more than a mile distant. The town now contains more than seven thousand inhabitants—such has been the rapid increase and march of improvement since that period. They kept on their journey through the rain. When arrived at Thomson's they found the house empty with the exception of a black man, who was left to take care of the premises.

Thomson being an officer in the army, fled with his family for fear of the British, who, in a few days after, burned the buildings on his place, and also the barn of John Bull at Stony Creek; although his name partook of royalty, he was in principle opposed to it, being a staunch Republican.

Not thinking it safe to continue there, and not finding quarters as expected, they proceeded on to Henry Pawling's, at Pawling's Ford, on the Schuylkill, about six miles farther up, where they arrived about midnight.

Riding up to the house, my mother called out to some of the inmates to arise; her voice was heard and recognized by Nathan Pawling (afterwards sheriff of Montgomery county) who, alarmed at her arriving there at that time of night, hastily cried out, "What is the matter, Sarah, that you come here at this time of night?"

She told him to arise, let them in, and take care of their horses, and she would let him know. This request was soon willingly complied with; and other members of the family arising, they were soon comfortably supplied with such things as they stood in need of, in their tired situation.

Here they learned the disturbed state of things at Valley Forge, which was situate on the opposite side of the river, and from which place they were then removing the stores on temporary rafts, constructed for the purpose, as expeditiously as possible across the river, expecting an immediate attack from the enemy; this caused much fear and consternation among the people, and may account for the surprise occasioned by the arrival of two females at midnight, from the opposite side of the river, and from the scene of confusion and fear.

The Washington and Steuben Arches.

The article in our last number with this heading was written by Mr. Burk, and was in a large measure incorrect. The bill as published in these columns was passed by the House, but no action was taken by the Senate. Moreover the bill does not make an appropriation for the work. Mr. Wanger, who wrote to Mr. Burk correcting these mistakes, hopes the result will eventually be as stated. We regret that we raised the hopes of the friends of Valley Forge by a premature statement, as our endeavor is to publish a reliable paper.

The Rummage Sale may be delayed a while owing to unavoidable circumstances.

Valley Forge Museum of American History.

PERPETUAL PATRONS AND PATRONESSES.

(Those who have contributed $200 to the Endowment Fund.)

Miss Sarah R. Chew, New Jersey.

Mrs. Ann Hunter Wood, in memoriam, Pennsylvania.

LIFE PATRONS AND PATRONESSES.

(Those who have contributed $50 to the Endowment Fund.)

Mrs. Erastus Gaylord Putnam, New Jersey.

Mr. William Henry Pearson, Massachusetts.

Mrs. Alan Wood, Jr., whose gifts to the Chapel have been so generous, has the distinction of being the first to make a gift to the Endowment Fund of the Valley Forge Museum of American History "in memoriam." She has established a precedent which will in time make the fund a record of devotion as well as a means for education and the development of the spirit of patriotism in the American people. The enrollment of names in this manner is a tribute of respect which others should consider.

Mr. William Henry Pearson, of Boston, is the second to be enrolled in the list of the Life Patrons. In sending his cheque for the Presidents' Pew, Mr. Pearson added the cheque for the Life Patronship. Such patriotism is an inspiration. It means a large-hearted devotion to our nation's past, and a vital interest in her present and future.

Through the generosity of these patriots we now have at interest in the Endowment Fund of the Museum $500. This should be increased largely during the coming year, for this endowment means the perpetuation of the Museum and the increase of its educational value.

Neat certificates have been prepared for our Patrons and these are signed by the Curator of the Museum, the Rev. W. Herbert Burk.

Mr. Edwin F. Keen, of Philadelphia, has added to his former gifts a whale-oil lamp, a copper Turk's head and coffee pot. The latter is twelve inches high, and is an admirable specimen of metal work. Both it and the baking dish are known to be not less than 110 or 115 years old, having been in one family for that period.

The beautiful palms on Palm Sunday and Easter were once again kindly loaned by Mrs. J. R. Tindle and the Easter flowers were purchased with the generous donations of Mrs. George R. Yarrow and Mrs. Edward Le Boutillier.

The thanks of the Chapel are due those who assisted the choir with the Easter music. The offertory duet was well rendered and full of the joyous spirit of Eastertide.

The Guild will open the Tea Room on Saturday, April 16th, and it is hoped that many friends and visitors at the Chapel will avail themselves of the opportunity thus afforded of being refreshed in their journey either to or from Valley Forge. Mr. Boggs has most generously designed the very appropriate and quaint sign which will ever stand as a hearty welcome to the Tea Room. Will not every one endeavor to advertise its establishment that it may prove a real financial benefit to the chapel?

DONATIONS FOR THE TEA ROOM

The following donations have been received for the Tea Room:

$5 toward table linen, Mrs. Edward Le Boutillier.

Silver teaspoons, Miss Eleanor Stroud.

Paper napkins, Mrs. John Hoy.

Silver iced-tea spoons, Mrs. Charles Wells Walker.

Iced-tea glasses and paper doilies, Mrs. Nathan Hughes.

$1.10 for linen, Guild member.